JIMENEZ, Josephine.

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NARRATOR

Josephine M. Jimenez
Signature of narrator

Josephine Jimenez
Name of narrator

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Address

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(dated) 8-13-81

INTERVIEWER

Eleanor H. Swent
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Piedmont 94611

(dated) 8-13-81

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Oakland Neighborhood History Project

General Topic of Interview West Oakland / Fruitvale

Date 8-13-81 Place 801 Franklin. Length ~~75~~ 80 min.

Narrator	Interviewer
Name Josephine Jimenez	Name Eleanor Swent
Address 801 Franklin	Address One King Av
Oakland 94607	Piedmont 94611
Name & address of relative, friend	Relationship to narrator [friend, neighbor, etc.]
daughter - Michele Jimenez	none
2400 Delmer - Oakland 94602	
Birthplace West Oakland - 14th & Cypress	Length of acquaintance none
Birthdate 1921	Occasion of interview ONHP
Occupation(s) Community activist	

Interview Data

Subjects covered, in approximate order, spelling out names of persons and places mentioned

Estimated Time on Tape	Contents
(1) 1 -	Born in W. Oakland. Parents came in 1920 fr. Mexico. Grandfathers Italian (Sicilian) & Spanish. Uncles came in 1915 as field workers. Came to Oakland to work for Pacific Paraffin Co. - subs. of Hex - Emeryville. Pacific Paper 18th & Peralta. Lived ½ a block away. Italian neighbor. Wine warehouse. All different parts of Italy. Columbus bake. Genoa - Piedmont - Caligardi.
100 -	West Oakland was a melting pot - Wood St. 10th St. Italians, Greeks, Czechs, Portuguese, Yugoslav.
170 -	Blacks. Hex. Bill & Bob Vahin - Chinese market at Willow & Campbell. Arabian - clothing store. I grew all
*	"West Oakland good neighbors.

Use back of sheet if necessary

Tamale, sausage making - neighborhood endeavor.
200 - St. Patrick's - 10th & Peralta - church & school - then Prescott.
Father kept job all thru depression - Puritan work ethic.
" La hombre nos tumba y el orgullo nos levanta"
Sisters - Angie Clark, Lupe Osuna. Tech. High - red local -
McClymonds - New Century Community Center at Campbell 84-
300 + Club Gante - youth program started by parents - culture, history
met at Prescott - later at New Cent. Comm. C. Danced at World's Fair
Club Azteca - in the schools, alien language & culture.
Bilingual teachers at St. Patrick's - taught in Spanish.
Had to learn competition.
* 375 - WW II allowed Latin women to leave the home.
Mother ironed, helped women who had babies. Not paid $.
400 + started work in godmother's restaurant - El Azteca - 5th & Jefferson -
met judges, attorneys. Goldman's - 14th & Washington - window
decorator. Central Trade School - blueprint, welding.
Moore Dry Dock. Radio repair shop. Husband.
after war, took civil service test - hired at Naval Supply Center - drafting
B 1 - 2 orientals, 3 other civilians. Women not allowed to wear pants
until later. (exc. for welding). lived Market & 8th. over store theater
75 - moved to 26th Av. because bldg. being demolished - housing develop -
100 - St. Anthony's.
Clay & 10th - depression food doles - helped immigrants to apply -
Began community work to let people know of available services
170 - Gov. Brown Sr. - HAPA - LULAC - Political activism
200 - 20% of CA is Latino - could sway elections - Latins equate
politics with corruption. Political awareness more effective
236 than social programs - "Now the politicians are coming to the
Spanish speaking community." Got personal invitation from R. Reagan
250 Change to Republican - violence of 60's
Span. Sp. community now everywhere in Oakland. E. Oakland, F.V. -
300 group not representative - work with census bureau -
Lionel Wilson.
* 335 - Spirit of 80's will be reality - reconciliation - solutions
During 70's tried to get into positions of power. Civil Service racism
400 - Incidents of racial discrimination - Prescott school - Navy Supply
(2) 1 + continue Naval Supply incident -
100 - W. Oakland "we were all together." But we had language &
cultural problems - reverse discrimination by Blacks -
husband - nostalgic look at W. Oakland -
125 - cooperation, respect. no crime. Unlocked doors.
80 - 2nd St. red light district
200 - No generation gap. No drugs.
Braceros from Mexico "a different class."
250 - housing complexes bringing back heterogeneous neighborhoods

NEIGHBORHOOD HISTORY PROJECT

Interview with Josephine Jimenez, Interview 1
Date of Interview: 13, August 1981, Oakland CA
Interviewer:
Transcriber: Tamar J. Nelson
Begin Tape 1, Side 1
I: abbreviation for interviewer J: abbreviation for Jiménez

I: You were born in...?

J: In West Oakland.

I: Were your parents born in...

J: No, they were both from Mexico. They came to this country in 1920.

I: The time of the Revolution?

J: ...well, it was just the background. My father's parent was an Italian from Italy and he settled in Mexico, but his leaning was towards Pancho Villa. My mother's relatives and her family were the enemy because they had...their own property, a hacienda, and my father used to work for her. So when his brothers came, I guess in 1915, they came in to work in the fields and they sent for my father in 1920, In Mexico the oldest brother runs the roost, so Dad and my mother came. They paid, I think it was $0.45¢ to come through the border. And they couldn't find enough people to come then because they needed a lot of man power.

I: Oh, so they came here primarily because of the jobs?

J: The jobs, yes, and they ...worked, my two uncles came as farm-workers...they eventually became farm owners, in fact, their family is still settled in Hollister.

I: Do you know why he (her father) came to Oakland?

J: He came to Oakland because of my mother. Well, my uncles, one of the uncles, Domingo lived in Oakland. It was only a temporary thing because the rancher that he was working for, he had passed away and the job ahead for him didn't look good. At that point Pacific Paraphene Co. was hiring a lot of spanish speaking people.

J: So he and my Dad came to Oakland and my father stayed there, he did not want to go back to working...he worked with them for some time. He decided to stay, of course that was a big alienation for my uncles because my mother said no. She had had her experience working in the fields, going from ranch to ranch with the family, and 8 months of that was no way to bring up a baby, and I was on the way, I guess. He just stayed here.

I: Working for the Pacific Paraphene Co.?

J: ...then he went to an independent paper Co., it was Patco, they were in Emeryville, north Oakland. And then he went to work for Pacific Independent Stock Paper Co.,

I: Why did they live at that particular place?

J: Well, it was close to work, his job was walking distance just ½ a block and the back yard was where he worked. And we were able to get a large home there and he and a lot of the Italian neighbors there started making their wines, so they had a warehouse in which to do their hobby and make all this wine...right behind where we lived was this large brick warehouse.

I: And there were mostly Italians?

J: Mostly Italians...there were some Mexican people from Mexico there also.

I: Were the Italians all from the same part of Italy?

J: No, they were from different parts. The Columbo Bakery Co. started there. Myfather's father supposedly was from Sicily but his mother was Indian. So when my grandfather married my grandmother she was an Indian girl from the village where they came. They came for political reasons to Mexico. This was ...close to the state of Durango...He, my grandfather...he came and married this Indian girl who spoke no Spanish, barely the Indian dialect, she wore no shoes, so when he married her he was in his 50's. They had five

J: children, she died in her late 20's. So, my father left an orphan and so that's why he went to work for my mother's family. But it was real interesting, my Dad used to tell us that his mother had to be taught the language, the religion, how to wear clothes, you know, how to be a lady! ...on my mother's side, her people came from Spain, so my mother's people...had different ways of dealing with life, they were proper, pompous people and so when she married my Dad she was disowned by the family...

I: So, when she came here then, she basically moved into an Italian community?

J: Yes, well there were some Mexican people living here, not as many but West Oakland was kind of a melting pot. We had people from different countries. There were ...Italians, Greeks, Czechoslovakians, Yugoslavians, there were Portuguese people, a few Spanish, people from Spain, but the others were all from Mexico and there were a few Black families, beautiful people,..

I: Were there Chinese?

J: There were Chinese people too, they had a Chinese Market on 8th street, between Willow and Campbell. They had Arabian families who had property on 7th street...people from Iran, there was just people from all over the world, we never thought of them as any other person than just West Oaklanders, good neighbors. When they had a social function, the whole neighborhood would come. When my mother made tamales or whatever, everyone would come, she would get together with some other Italian families. I remember as little kids we used to help to make salami, the sausages, you know it was kind of a neighborhood task...then someone's basement would be the warehouse and when it was time for that to be ready everybody would share, because everyone pitched in...

I: So, where did you go to school?

J: I started to go to school at St, Patrick's Catholic School. I went there until about the third grade, that was on 10th, then I went to Prescott.

I: Was there any particular language or national group that went to St. Patrick's, was it Irish?

J: No, St. Patrick's was just a church and a catholic school, we had people coming from the Irish community, we had some Greeks, we had everyone living there going there...it was a parish school. At the third grade, I couldn't go there, because things were not economically feasible, they charged you know to go there. I did work in a nun's home for a lot of my books and things that I needed. But I went to Prescott...most of feel that way, the money part of anything has been the least of our concerns, it's been the spiritual and the inner happiness that has survived our community. We have a saying in Spanish, "La hambre nos tumba y el orgullo nos levanta." ..."Hunger brings us down and pride picks us up."

I: Were you from a large family?

J: Yes, we had 6 in our family, 4 girls and 2 boys.

I: You're the eldest?

J: I'm the eldest and I've lost a sister and a brother. My youngest brother was drowned...and then my sister, who's second to me died after childbirth..,

I: Maybe we should go back a little bit, so you went first to St. Patrick's School and then you went to...

J: ...to Prescott and then from Prescott to Technical High School, that's when we had the street cars in Oakland...the Red Local, the street cars and then the buses came.

I: Were there community organizations at that time, that your family was involved in?

J: Yes...we had el Club Gante (note: unsure about name) which was kind of a youth program, that many of our parents started. What they wanted was to have the children not only learn a language, but the dances and the music of Mexico, and the history of Mexico. And to learn about their plight, you know, why they were here and not in Mexico. So, the Club Gante was kind of a social-athletic organization that the parents started for their children...we used to meet at Prescott after school, and in the evenings; then we met at the New Century Community.

I: Now, where is that?

J: That's at Campbell, and I guess about 5th street...it was a building. It was in a little park, a little playground, and they had meeting rooms there, in fact for the World Fair, I think it was about 1936, we used the premises there to learn all the dances and we went over and entertained at Treasure Island. But the Club Gante started and there was a Club Azteca which was an athletic, you know, basketball, paddle ball...in the schools the thing that was alien to us was the language, most of the Mexican people do not have the English speaking skills. You go to school and it's a new process of learning; you're not only learning how to read and write, but you're learning a new language.

I: Did you know any English when you started?

J: No, I didn't know any English...and I think this was the reason we started at St. Patrick's, because they had bilingual teachers there. The nuns, most of them spoke Spanish, and they would teach in Spanish. ...but the group there was athletics and recreation and the artistic endeavor, but actually they were trying to teach us that our way has to be reinforced or rearranged, where at school and this world here is competition - which is alien to the Latin speaking person. I mean

J:...in our mind there shouldn't be any competition. This country teaches you how to compete and it teaches you how to be a loser, because there can only be one winner...those things ...are alien to our culture and I think these little groups were trying to teach us this...

I: Do you think that they were more interested in helping you preserve their culture or in helping you to bridge the gap between the two...?

J: I think it was both - they were telling us how it was here, yet what you have is so important, don't ever let it go. You can still be that, but keep your language, retain your culture, all these things are survival. You know, Mexico, I don't know which parent it was... but there was one that made a statement that Mexico has been conquered by every country in the world, and Mexico is still Mexico. So all the things that are Mexican and what is Mexico, is survival and strength. The things that are Mexican will never go out, and every country has come in to conquer us, and we're still there.

I: Did your mother ever work outside the home?

J: No, she never did work outside, but she did a lot of work in her home, Like she used to iron clothes, shirts, do shirts with starch, hours and hours she'd be ironing...When one of the friends would have a child she would go and stay with them two or three weeks you know, every day , and that was the only way she got out.

I: Now, would she be paid for that?

J: I think most of the time she didn't get paid, I mean there was a lot of sharing and a lot of the time she wasn't paid...I know one time one lady used to make preserves and she never gave them to anybody... and when that baby was born, it was the first baby in the family, my mother went and stayed several weeks. My mother would get us all ready for school and she would go and she'd be back by five, when her husband came home. But we had the preserves for years, that was

J:...the kind of pay she received then. It was that kind of sharing, you didn't put a value on your services.

I: When did you start to work?

J: I started to work very young, I think I was 12...my godmother had a Mexican restaurant, El Azteca on 5th and Jefferson and it was supposed to be the best Mexican restaurant in the whole Bay Area, we used to have all the professional people, I met most of the judges and attorneys by just working there...I started working on weekends, I'd go Friday after school, Saturday and Sunday, I'd clean the comal with this great big stone...so that's how I started.

I: Did they pay you?

J: Yes, very definitely, I was earning $2.50 for the weekend, then it was $7.00, then I was earning $25.00 a weekend. From there the next job I got was working at Goldman's on 14th and Washington St., I was helping the window decorator...I worked there on vacation. Then I went to work at National Dollar Store, this was during vacation, while I went to school.

I: What about the war?

J: During the war ...I wanted to do something heavy...like a welder... they were having some training sessions for welding, burning, electrician, for women - that got me all excited. Shortly after that I became a full-fledged welder...it was then that a lot of the Latin women were able to leave the house because before that the "machismo" that exists, still exists, in our community women never worked - you know, the woman was at home, with the children.

I: How did you meet your husband?

J: Well, I had known him through his mother and my mother were very close.

I: He was also from West Oakland?

J: No, he was born in Mexico, he came to this country when he was about

J:...six years old. And his parents would always kid my mother, you know there were 4 boys, how are my daughter-in-laws? My mother and dad, how are my son-in-laws? It seemed to be a kind of pre-arranged thing, 'cause we've been married 39 years now.

I: So the war, you think really brought the Latin women out...?

J: Out of the kitchen up until then there wasn't really too much support ...and during the war women learned to do things overnight that had been taught for centuries, you know, women cannot do and this was a very positive thing for women in general, let alone spanish speaking women.

I: So, what did you do then after the war?

J: ...I was working at Moore's Dry Docks and then after the war, there was the lay-off coming and all of us, we had the experience we wanted, we were ready to go onto other things...I got a notice from the Naval Supply Center saying that I had made the score and that I was eligible to become a statistical draftsperson, they had some openings there, would I be interested? (Note: End of side 1)

Tape 1, Side 2

J: I started in electronics supply, you know, where they had the sonar and all the confidential radar and it was mostly...there was two orientals, myself and one other gentleman who were civilians, everybody else was naval personnel.

I: This was in Alameda?

J: No, this was Naval Supply Center, Oakland, near 7th street...

I: Why did you move from West Oakland out to 86th ave?

J: Because they were going to demolish the building where we lived, it was 8th and Market...the building itself was going to be torn down, the old Star Theatre was downstairs, the Mexican movies very popular; the whole block was being torn down...

I: Do you remember what for?

J: The building had been sold, I think, the owner wanted to do something to the building.

I: Have they put anything else up there?

J: 8th and Market? Yes! On 8th and Market they have a big apt. building.

I: Had you been going to St. Patrick's church all this time?

J: No, after that we went to St. Anthony's.

I: I mean until then?

J: Yes.

I: When did you begin your community activism?

J: When we were having these other organizations. I remember that right after the Depression a lot of people didn't have the language skills, I remember I used to go with them down to Clay street...Clay and 10th but they would give rice and beans , I used to come with these people, my mother's friends, come down and you were eligible toget these things and I would fill their applications for them, and many of the people weren't even aware that this was a service...you had to be unemployed, it was then that I got bitten by the community thing...

I: So, your work has been a lot to increase awareness and to educate?

J: Yes...I was one of the founders of the Mexican American Political Association (MAPA) which is now 20 yrs and LULAC is 50 years almost 52 years now, but these organizations became so involved with not only the social climate of our community but also to educate the politics of the community, the Latino has to be able to understand politics, be able to use his vote...our effort has been to tell the politician we ARE a great number here in the state of California, one out of five citizens are spanish speaking. We could sway a political race but our people haven't even been aware of that kind of strength because they don't vote, they say what's the sense in voting?

J:...They're all the same, politics to the Latin mind is corruption, well they're not too far from it, because a lot of it has been...now the politicians are coming to the spanish-speaking community. Before you could call and you'd be lucky if you got a response withing 6 to 8 months, and many times our people would write letters and there was no spanish speaking staff and those responses were never made.

I: But now they're coming to you?

J: Now they're coming, I mean just in this presidential election, I got a request from Ronald Reagan saying, "Would you help in my efforts?" ...these things didn't come about because they felt that maybe the spanish speaking person has something of value, we had to re-educate them...I remember when I first became a Republican it was a real sacrifice, because most of my friends felt that I had really blown my brain, you have to be crazy! (Note: most of her friends were Democrats.)

I: What happened to these groups like the Club Gante and the Club Azteca, did they just kind of wither away? Have they been replaced by other?

J: ...they have been replaced by many others...I guess in the 60's is when everybody in evey block had their own soccer club...it was replaced by that and cultural programs.

I: Are there any things left in West Oakland, are there any spanish speaking organizations?

J: People live in West Oakland that belong to other groups...

I: The bulk of the spanish speaking community seems to have moved from West Oakland to...

J: East Oakland...in fact right now, it's not only East Oakland, there's a lot of people there, but I find that our people have been spread throughout Oakland everywhere...our people are everywhere... I worked in the California Census Project in the Census Bureau where I was

J:...sent all over Oakland, and I never realized that our people were everywhere...working with that and then coming into the Civil Service Commission that I served for three years I understood the workings of the whole thing of racism, it's there! It's there in so many deeds, omissions...there was racism against women too(sexism).

I: Did you feel this as a child...?

J: Yes, I felt it at school I felt it at my employment...the first time that I came across racism was the first year after I had gone from St. Patrick's school to Prescott. We had an examination by this very young teacher... she gave us an examination and I think we had 35-37 students in that class and all but two flunked...so the following week the principal was concerned...well, what happened? This was a very unusual kind of rating and the next week she spent two days questioning each one of us, what did you eat? What did you have for breakfast the day of the test? It had to be everything else but her, she couldn't have been to blame, and it was very noticeable because there was a lot of todo about it, so she came down the line: Mary, what did you have for breakfast? One little girl says, Ham and eggs and toast...one had hot cereal, oatmeal and the other one had hot cakes, came to me, I said Chorizo con huevos with tortillas and she said, "Well, no wonder you're stupid! That kind of meal would make anybody stupid," she told me, she didn't tell the others why they had flunked, but she told me. I guess it was a couple of days after that happened my mother had made chorizo con huevos with tortillitas and all that, I said, "Mom don't give me any of that food anymore, 'cause that makes you stupid." She says, "Who told you that?" I says, "My teacher, she said chorizo con huevos and that heavy food makes people stupid, so maybe you'd better buy something else for breakfast," My mother was very wise, she didn't say anything to me.

J:...She got together with the other teachers, the other parents; there were Greeks and Czechoslovakians, Italians, so before you know it my mother had all these ladies to go and talk to the pricipal. That a teacher felt that the food that we ate...she wanted to know if there was some special menu that would indicate or some special research that indicated that the food like chorizo con huevos would make people stupid...otheriwse everyone in Mexico would be stupid, and we have a lot of brilliant people...my mother wasn't really militant but that got, that did it. That was the first time, I felt later that that was a racism thing... Then the other time was working at the Naval Supply, as I explained most of it was navy personnel, officers and seamen, waves were there...I was in the restroom, I was combing my hair and this one wave officer said, "Josie, you know, we're all trying to figure out what you are, someone said you were a Mexican, but you don't look like a Mexican, somebody said you were Italian, somebody said you were French, Portuguese..." and I said, "No, I am a Mexican, Mexican American, my parents both came from Mexico and they were Mexican citizens, " so I said, you know, I'm Mexican and that was it. After one o'clock the officer called me, it was lieutenant officer Schaudaufer (don't know the spelling of the name) she was a woman who was in charge of our division, but not really because we had nothing to do with her, she was just the top official. She calls me in and she says, "Let me get you a cup of coffee," and I said, "Oh my God, something's up." I didn't know what I'd done wrong...she was a very strict person from the mid-west and she called me in and she says, "What nationality are you?" I said, "Well, how do you mean, nationality? I was born in this country, but my parents are from Mexico, I always say I'm Mexican American." And she says, "we can't afford to have you say that

J: you're a Mexican American." I looked at her, I said, "I don't understand," "Well you know, during the incident in L.A. about the Pachucos, they rioted and a lot of naval personnel were hurt and all these people here are from the Navy and they have heard about this incident; very few have gone through it, so I would recommend that you do not say, you can be anything you want to, but don't be a Mexican American." And I said, " Well, I don't understand, well maybe you don't know what the Mexican Americans are, all the Mexican American people in this country were not involved with the Pachucos and whatever happened down there, " I have a history of what happened and I feel that our people were innocent, so I don't understand." She says, "Well as long as you're going to work under my division, you have to be everything else but a Mexican. And you think about it and come in next week on Monday, we'll have another talk when you've decided what you want to do." Well by then I had been working with Commander Eagle, who was in charge of the whole division and I was translating the boarding bulletin for all the ships that came into Spanish. I was teaching him, he had a speech impediment, so he was taking Spanish, I was kind of tutoring him to pronounciation and he was really good at it...he was very interested he'd never been to a Latin American country, but he decided that because of all the ships during the war that had come in from South America, that were boarding at the naval supply berth that this was important and he wanted to be a host...so I went in and talked to his secretary and I said I'd like to talk to Commander Eagle, and she said, "Well, he's busy Josie, I don't think he'll be able to be with you for 3-4 hours if at all... (end of Tape 1, side 2)

J:...either I change my nationality and I can stay working here or else I have to become another nationality to stay. "I don't understand come again?" So I told her what had happened, well during his break...she explained to him. Well, he cancelled that afternoon and he brought me in about 2:30 and he said, "Would you please repeat to me what this lady told you?"...then that afternoon at 4 there was a great big meeting he called everybody on the top floor for a meeting, he says "And let this be a lesson, I will not tolerate this, and I don't know what provoked this ..." by then I just felt what did I do? My God, I had a lot of fears, what did I do? But I was very honest with him I said, "I will never change my nationality to work in any place, and I don't feel that I have been a criminal in any way because I am willing to say who I am, and I'm not afraid, I don't need to work here." It was 4 o'clock, a big mass meeting while he was talking I felt like running out the back way and not coming back, I was embarrassed...

I: What year was this?

J: This was in '48, '49, '47-'48, I was thinking. Of course, I could no longer work for this lady, she stayed there 6 months then she went elsewhere. He transfered me to another division. This was the first incident that I had at a job...it was real...out of ignorance this lady came out of the midwest and probably she didn't know what a Mexican person or a Latino was, all she had heard was all these things, oh she said, 'well, the Pachucos down there in L.A., the girls always wore...knives in their hair...I mean she had all these weird things and she was explaining why the fear, so please Josie be anything else and as far as I'm concerned by Monday you tell me whether you're staying here as a Mexican American which you cannot stay or else you're willing to be something else. That was the first

J: ...confrontation I had about being different, because during the war nobody cared what anybody was.

I: You did get support though...

J: Oh yes, well had I not known him,,,I think I would have just left. And so who cares! That was the first time of the racism thing, there's been others along the way, but I've been able to handle it...

I: Do you think it's better now?

J: It's better now by far, but it still exists, it still is very much existing...

I: It seems there's been such a change, the people that I've talked to who lived in West Oakland in those beautiful days, all talked about what you used the expression, of melting pot, and people said there was so little prejudice at that time and that...

J: Yeah, we didn't have it.

I: And then it seems to have, there weren't these communities I guess, or these strong feelings of community.

J: Then?

I: Well, the community, I gather, was more West Oaklanders, wasn't it? People weren't saying we're Italians, we're Greeks...

J: No, because we were all people...well, what happened is I think people learned the unity in numbers. And there were definitely needs, our community definitely had language problems, definitely had a lot of other cultural problems that had to be addressed to and I think the Blacks had the same thing...

End of tape 2, side 1

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(14)

COMMENTARY ON JOSEPHINE JIMENEZ TAPE

.14.

Josephine Jimenez was born and raised in West Oakland. Her parents were both born in Mexico and immigrated over here in 1920.

Her mother was of Spanish heritage and her relatives were haciendados. Her father, on the other hand, was of Italian - Mexican Indian descent (his father having fled Italy for political reasons, and settled in Mexico where he married a young, Indian girl) and he worked on Josephine's parent's hacienda. They married and Josephine's mother was disowned.

This would make Josephine of Spanish/Indian/Italian heritage though "American" born. An interesting point here is that many Mexicanos during these years called themselves "Spanish" and denied their Mexican heritage. Josephine called herself Mexican American during a period when being a Mexican American was definitely a handicap. She could just as easily called herself Italian, Spanish, etc. because she evidently doesn't "look Mexican." It would be interesting to find why she decided upon the term Mexican American too, she had a choice of Spanish, Italian, American, Spanish American, etc. During the 1940's the term Mexican American was the equivalent of the term "Chicano" in the early 70's. Did she chose this term because her parents impressed upon her pride in her heritage? For political reasons? Was it perhaps, because most of her friends and husband were Mexican? In view of the fact that she later became a Republican, it would be interesting to see why she chose this term especially since it was considered more or less "radical."

Josephine's family was a little unusual in that they seem to have "made it." Her mother came from a haciendado background, her paternal uncles came here as farmworkers and became farm owners. Her godmother owned El Azteca which was supposed to be "the best Mexican restaurant in the whole Bay Area." Her work background reflects the difference that this could have made. She never worked in the fields, factories or canneries.

She came from a family of six; four girls and two boys of which one girl died shortly after birth and one boy died of drowning. Josephine married a Mexicano and they had children (how many is not mentioned on the tapes). Her marriage was to the son of her parents best friends and Josephine comments that "it seemed to be a kind of pre-arranged thing." An interesting aspect to look into in the future might be the so-called pattern of "assimilation." How did Josie's children do in school? Was Spanish their first language? Do they speak Spanish at all? Did she tell them to take pride in their heritage and teach them the customs of Mexico? Does the neighborhood still have posadas, Cinco de Mayo and 16 de Septiembre celebrations? Did the children understand why they were celebrating? It would be interesting to go back to such activists as Dominga Velasco and Jimenez to see if their children are also activists and to see what Dominga and Josephine felt were important to emphasize in their households as a result of their experiences in West Oakland. (eg: did they forbid their children from speaking Spanish, as many parents did, because they wanted their children to master English?)

Josephine's schooling was not unusual except for two points. The first being that she went to St. Patrick's because "they had bilingual teachers there. The nuns most of them spoke Spanish and they would teach in Spanish." The interviewer asked which national groups attended St. Patrick's and she replied Irish, Greeks, and everyone living in the area. Josephine thogght that no one particular group attended the school and yet it would seem that it was catering to the spanish speaking if they had bilingual personnel and even taught in spanish. Many of the paroquial schools in Los Angeles did and continue to cater to the spanish

speaking population. It would be interesting to see if St. Patrick's made a special effort to minimize the "shock" of beginning school by having bilingual staff or if it was simply a coincidence , and if it was, did they continue to teach in spanish, when did they stop, etc.

Secondly, Josephine remembers an incident worth documenting. While this is not unusual in and of itself, this is interesting in that it revolves around food! It occurred at Prescott school when she first trasferred there from St. Patrick's (she was in the 3rd grade.). Her teacher administered a test in which out of a class of ¢35 all but 2 flunked. This caused such a furor that on two days the teacher questioned each student as to what they had eaten the morning of the exam, etc. Most children answered pancakes, eggs, ham, toast, oatmeal, etc. When Josephine answered chorizo con huevos and tortillas, the teacher replied, "No wonder you're stupid!" She didn't tell the other ¢32 why they had failed, however. While food has usually not been the problem (though children have often complained about being ridiculed when they took tortillas, burritos and other "ethnic" food to school for lunch) spanish speaking children have been exposed to many humiliations from having to pay a nickel for every spanish word spoken on the school grounds to being labeled "retarded" because they couldn't speak English, to being singled out to have their hair inspected with a pencil to check for lice - because Mexicans are dirty." It should be pointed out that some of these practices still continue today. This is not only a part of the past, but of the present also.

Josephine's working experiences shows an improvement over that of her parents and many other Chicanos of those times. She never worked in what is considered "menial" work, except when she was young, and that was at her godmother's restaurant. She worked as a window decorator, welder, draftsperson, etc. While her job as a welder may seem a bit unusual, she was trained and employed during W.W.II when many women stepped into "men's jobs" because there was a shortage of male workers.

Josephine mentions an incident which occurred while she was working at the Naval Supply center in the 1940's. In order to truly understand what occurred to her at this job, it is necessary for me to describe what occurred during the "Zoot-Suit Riots."

First of all, the term Zoot-Suit was coined by the press for what was referred to as "drapes" in the barrio. It consisted of loose baggy pants which narrowed at the ankles and were high-waisted with pleats. (Very similar to styles worn today). The waists often reached up to the arm pits, the higher the waist, the better. The shoes were heavy, black with pointed toes. The coats had wide, padded shoulders and many wore long gold chains looped and connected to their pants - these chains sometimes reached past the knees. Their hair was worn in the "duck-tail" in which it was swept back from the forehead and combed in such a way that the end curled slightly up. Reasons for dressing like this have varied from: it was a perfect dance suit (for the vigorous dancing of the times) allowing for plenty of leg and arm movement; to it being used as a sign of rebellion simultaneously showing that they "belonged" to their own group. Needless to say, not all Mexicanos/Chicanos wore these clothes. The press, however, portrayed the "Pachuco" as being violent, a gang member and always a criminal. Even the females with their high pompadours were portrayed as being cheap prostitutes who carried knifes and other such instruments in the hair.

These young men had been given much space and attention in the newspapers since the round-up of the Japanese, and all of it had been negative. The reason for pointing this out is that the "riots" did not simply occur from nowhere; the anti-Mexican sentiment had been building up for the past

six months.

On June 3, 1943 a group of 11 sailors were wandering through the city's worst slums which is bordered by a Mexican neighborhood. They were supposedly beset upon (and outnumbered 3-1) by a gang of Mexican boys. One of the sailors was badly hurt while the remaining suffered minor cuts and bruises. The police could find no one, however, and the stage was set.

The following evening @200 sailors hired 20 taxi cabs and proceeded to travel down the center of the Mexican, East Los Angeles. They beat up four youths ranging from ages 17-23. By June 5th scores of marines, soldiers and other servicemen proceeded on their path tearing off the clothes from Zoot-Suiters and badly beating them. By the end of the evening 44 of the victims had been picked up off the pavements and arrested.

On June 7 what came to be known as the "Zoo-Suit Riots" took place. The press had announced that the Zoot-Suiters had been attacking the sailors and gave specific street corners and even specified the numbers of Zooters that were waiting to, once again, attack the sailors.

Thousands of servicemen and civilians turned out and proceeded to strip and beat every zooter they could lay hands on. Theatres were invaded, lights turned on and Mexicanos were dragged out of their seats and beaten; Mexicanos, Pilipinos and Blacks were yanked off street cars stripped and beaten. (In one incidence a Black had his eye gouged out with a knife). Many of the boys stripped and beaten did not have Zoot suits on.

Finally, at midnight on June 7th (or early on the 8th) the military police and shore patrol were called in and the rioting came to a halt. They had been called in due to the inaction on the part of the Los Angeles police.

Afterwards, the Mexican embassy contacted Washington, soon Washington contacted the Los Angeles press telling them of the disastrous effects the riots had had on international relations. Needless to say, the press soon reversed their mood, claiming that the riots had nothing to do with "race."

Now, getting back to Josephine. During the late 1940's (@ 47-49) she was working at the Naval Supply in Oakland. One day she was asked what her nationality was, upon replying Mexican American she was called to the office of the woman in charge of her division. Once again she was asked what her nationality was. Again she replied Mexican American. Briefly put, she was given an ultimatum - to change her nationality or to lose her job. The reason given was that they could not afford to have a Mexican American on the premises since the naval personnel had been hurt by the Pachucos in L.A. and many of the navy personnel had heard about it. Josephine was also told about the Pachucas with the knives in their hair.

Fortunately for Josephine, she happened to know the commander; consequently, she did not lose her job.

A possible area of future research would be to discover how the Mexicanos working in the Navy and around Navy personnel here in Oakland were treated right after the riots. If Josephine who was working as a draftsperson had her job threatened, what of the simple laborers? Was there more violence directed at Mexicans/Chicanos by civilians and/or police during these times in Oakland? Were most people aware of what had occurred? These are only a few questions which could be asked. It would be interesting to see whether the Zoot-suit riots and the Harlem and Detroit riots affected how other groups viewed and treated the Mexicanos and Blacks of West Oakland.

The community as described by Josephine was a warm, "melting pot" in which neighbors got together to make and share sausages, wines, etc.

Yet Josephine emphasized the same problems which Dominga Velasco did. The lack of English skills was and continues to be a major problem in the spanish speaking community. It would be interesting to compare the groups and organizations which were and are set up to help those who cannot read or write English. By seeing the number and types of organizations that have existed in the spanish speaking communities in Oakland, one could see how the needs and problems have changed, if indeed they have. It would be interesting to see if the groups are still youth oriented. This would give one a clue as to in what direction the community is going. It would also be interesting to compare the types and numbers of these organizations between nationalities.

Josephine described the organizations as being youth oriented. She mentioned that they were primarily to teach the youth about their culture and to keep them off the streets. She correlated the multiplication of community organizations with the rise in political awareness of the 1960's.

Josephine mentioned the presence of Czechoslovakians, Iranians and Yugoslavians as well as the more well documented Chinese, Portuguese, Spanish, Mexicans and Blacks. It is rather curious as to why the Iranians are not well documented when they were mentioned on both the Jimenez and Velasco tape. It would be interesting to see why they came over and in what numbers. Did they mix with the other groups? How did they assimilate into West Oakland? How did they practice their religion, did they build their own church, etc.

Josephine is an unusual case because she was involved in the founding of MAPA (Mexican American Political Association) in Oakland. When it was first founded it was considered to be "radical" due to the fact that it was one of first large Chicano organizations, which was established before the 60's. Along the way, however, she became a Republican. This is very unusual because the vast majority of Chicano voters are Democrats. It might be interesting why this change took place, especially since her friends thought she'd "blown her brain" when she joined. Along with questioning her about the reason for her switch, it would prove even more fruitful to ask her when she felt that racism began to be noticeable and why she thought the different nationalities present in West Oakland changed from the so-called "melting pot" to more distinct communities. Did this accelerate during the depression?

Because of her involvement in politics it might also be interesting to see if she knows of unionization occurring in West Oakland to see how the Mexicanos were involved in this process. How did the community respond to undocumented workers, where did they work, were they hired more during the depression because they worked for less, or were they hired less?

All in all, this was a fascinating case and would point to the need to examine the aspects of racism at work and the role which St. Patrick's played in the spanish speaking community more closely.

NOTE: A good source of information on the Zoot-suit riots and many other incidents of a similar nature is the classic NORTH FROM MEXICO by Carey McWilliams; this is where I got much of my information on the riots.

Josephine Jimenez, born in West Oakland, has lived in some other places -- St. Anhhony's parish (Brooklyn), Hayward and Berkeley briefly, but now she is living again near her birthplace. Now she lives at City Center Towers, and is watching the rebirth (?) of that area.

In some ways, her story is typical -- child of migrant farm workers, St. Patrick;s Church, Prescott School, Star Theater, Oakland Tech and McClymonds, working in the shipyards (Moore Co.), then becoming a community organizer and activist.

In some ways her story is unique. Her father was only part Mexican -- his father came from Italy to Mexico. so In Oakland, they identified with the Italian community as well. The mother's family were well-tode Mexicans, another difference. (There is some indication that the earlier Mexicans in W. Oakland felt themselves a little better -- or at least different -- from than the later immigrants.)

She became very actively involved in the women's movement, particularly the Latino part of it, and very active in partisan politics, first as a democrat, and later as a Republican. This set her apart, and has given her enormous visibility. She has known governors and now of course the President, well.

She indicated that she is a very loyal Catholic, although she is a Republican. Apparently most Latins, and particularly the women, are expected to buy the whole package -- Catholic/Democrat.

Ambivalence toward World War Two -- it gave them their opportunity to work in good jobs, as Latins, as women, but at the same time it "ruined the neighborhood."

Josephine M. Jimenez

WORK EXPERIENCE

Jan. 1976 to 1977

Del Green Associates
(Urban - Rural Management Consultants)
1181 Chess Drive
Foster City, Calif., 94404
574-4737

Consultant Contracts No. 1 & 2.

Employed as Consultant to task force to develop Business Education, Business Management Curriculum and teaching guides for a Multi-lingual/Multi-cultural approach for Economic development courses to be taught at San Francisco City College, High Schools, private schools, L. A. City College, San Diego City Schools, Oakland and various other cities in California, and the Southwest and Alaska.

Program content to establish basis for curriculum decisions modules, business assistance programs, guides to career education pilot models for the U. S. Office of Education,HEW, Dept. of Commerce, Dept. of Labor, to be used for Post secondary schools as a pilot program. Developed curriculum guides for business management skills for minority students. Developed test programs, training guides, analysis on Economic Development designs to assist training in Business Education and prepared all tools for possible ownership, career development, materials, OE test programs and student information sheets and profile analysis for college and university levels, loan packaging, guarantee loans in cooperation with eleven (11) banking institutions who were participating and guides for job creation techniques, procurement assistance and other demonstration models for Aerospace Centers (pilot) including fifty (50) firms located in California and twenty-five (25) in the Southwest territory in the U. S. and Alaska. Developed EOP student credit for agency contracts. Developed Job Creation and Investment Module and finalized all programs and reports to OE, HEW Printing Office, Office of Education, HEW, Dept. of Commerce, DOL and SBA, Washington, D. C.

All of the curriculum guides and busines management instruction outlines were prepared with an innovative multi-lingual/ multi-cultural approach as part of the contract requirements which also included accounting, financial controls, Small Business Management, Marketing and Promotion, Business Communications, Employer/Employee Labor Relations, Legal, Job Creation, Job assessment techniques, Small Business Ownership and Insurance.

Contract No. 2 - Primary Contractual Agreement were in the areas of assessment and evaluation of the Public Employment Programs under the Dept. of Labor Emergency Employment Act. Direct involvement with Cities, Counties and State government agencies, EDD Human Resources Dept., HEW including local public/private agencies, Personnel Management, Affirmative Action Officers, Administrators, Accountants, Supervisors and P. E. P. participants. Primary objective of task force was to determine PEP Affirmative Action Laws compliance of the Emergency Employment Act as stipulated by the regulations of DOL. The assessment and evaluation are to assure program compliance with contractural specifications in determing the factors of technical assistance or financial management in program areas was necessary. Also a great deal of focus was directed to the elimination of any artificial barriers to employment and occupational advancement of minorities, including civil service requirements which restricted employment opportunities for the disadvantaged.

July 1976 to 1977

EconoConsult Corp.
Jack Brown
6225 Ross Street
Oakland, Ca., 94618
658- 9530 & 652- 1311

Consultant

Employed as a Consultant for EconoConsult which services cover a broad range of social and economic concerns. Prepared Federal Government studies analyzing and evaluating

alternatives approaches to Economic Development, establishing priorities, selecting high impact programs, providing direct services to as many persons feasible including restructuring of job, job requirements for rivate industry for minorities specifically Mexican-Americans and Native Americans, Job training programs. Some of the evaluation was developed on cost-benefit analysis, Employment retention, job creation, Small Business (minority) oriented, basic skills training, basic education, job placement,et. Determined which State and Federally funded manpower training programs were available and what could be done to increase meaningful minority participation in economic development and job placement.

1976 to 1977

P. M. Productions Consultants
Jose Maestre
6986 Shephred Canyon Road
Oakland, Ca., 94611
339- 8006

Consultant

Employed as a Consultant with P. M. Productions, which is a contract, Marketing, Promotion, Economic Development, audio-visual programs, curriculum development,systems products and written formats and modules, job development services ie, job creation, employment retention, small business (minority) oriented training and job placement,proposal preparation, Particpated in two (2) contracts agreements for preparation of training programs including curriculum development and personnel procedures.

1967 to Oct. 1974
Vice-President of SHI Board, Operations Officer, Career Development and Job Development Specialist

San Hidalgo Institute
8555 Golf Links Road
Oakland, Ca., 94605

Salary $17,500

As Vice-President was Operations Officer for all SHI Manpower skills training and basic education and job placement inhouse for all schools, Salinas, San Jose, Sacramento, Oakland, Vallejo, Santa Rosa, Indio, San Bernardino, San Diego, Elmira and Colton, Calif. San Hidalgo Institute is a private profit-making community organization with corporate officials which is affiliated with the San Hidalgo Foundation, a non-profit corporation. The courses offered by SHI are vocational courses, the private school has State Dept. of Education Bureau of School Approval, to conduct courses including all phases of basic education and vocational training, job placement. As Board Officer was responsible for the policy and administrative function, development and implementation of social education, manpower skills training and economic development programs essential to the development of low-income and disadvantaged minorities. In most of the projects was responsible for training of all Job Developers, Job Counselors in areas of Job Placement, MDTA/OJT, WIN/OJT. New Carrers, educational outreach techniques, human relations, and fiscal control for cost-effectiveness. Developed liaison and coordinated efforts between the SHI and community resources, ie, Federal, State and local manpower agencies, health, education and welfare agencies, community-based organizations, local business and industry. Developed job placement, job counselling, Job preparation, Job search, Job Restructuring, Labor Relations, Follow-Up, career development, Job Readiness conferences and workshops, developed and coordinated active Occupational Advisory Committee to assure that the skills training met the needs of the local industry and service needs. Contacted local business and industry, public/private agencies to orientate them to the SHI program offerings and capabilities, conducting cultural workshops for industry and business, conducted Job classification and Interview techniques, resume preparation, job search skills, job counselling for most of the school sites. Developed close working relationships with all public, private agencies and their staff. Worked in cooperation with the Counselors, teachers, vocational instructors in preparation of pre-employment interviews, tests as required by industry,

business, private and public agencies including City, County, State and Federal civil service. Assisted in devising community involvement plans, identifying and taking advantage of all community resources to assist the support for each program site in the local community.

Performance of such duties involved and required understanding, effective personal communication, and empathetic appreciation of underlying reasons of race relations problems, and other environmental-cultural personal problems of minority, underprivileged youth and adults, succeeded in gaining their confidence, enthusiasm, and active participation in the self-helping, OJT, MDTA, and Manpower Training programs. Gained the full cooperation of employers, Unions, Division of Apprenticeship Standards and Training, HRD, Youth Opportunities Centers.

The Job Placements for SHI was most effective, 89 to 94% which was considered one of the highest in the State. Other services included driver education, social adjustment, G.E.D. preparation, some remedial education, career development, pre-employment training, job experience training, career exploration, other survival skills and follow-up process which is most important for a successful job placement.

Some of the most impressive problem areas were - a major section of the economy involves Government Contracts with private industry for various commodities and services and, in many instances, highly skilled crafts or occupations are involved, and because there is no regulation requiring contractors to establish some skills training in a percentage of these skilled jobs, and because left to his own devices, the contractor hires only skilled workers and more often pirates employees from a competitor, paying higher premiums in wages, and most important the tax dollars support skilled occupations which deny training opportunities to the untrained and unemployed, minority youth and adult. Additional tax millions have been expanded to support persons in the same communities who are unemployed because they do not have the necessary skills. You approach this problem by conveying for example, Congress has taken immediate action to require a percentage of all government contracts jobs be established as training jobs under formal manpower training. In some areas, minority contractors have been able to a very large extent recommend that manpower training and apprenticeship entry examinations, testing be evaluated by competent and impartial persons of a bilingual, bicultural background to determine if this is an objective measure of aptitudes, attitudes, and potentialities of persons tested. It is obvious that more in depth studies be conducted to determine why so many semingly qualified, but disadvantaged youth and adults, fail to pass the many typical apprenticeship entry tests.

Most major industry's participation in jobs for the disadvantaged, minority poor has resulted in little more than 'window dressing' as far as the Chicanos, blacks, Asians and other ethnic minorities are concerned, and because well-meaning executives still sound promising at Chamber of Commerce or many civic and community type luncheons, kick-offs, though far too few of their personnel directors have reach or received the WORD from the front office and because these employers want full credit and recognition for non-discrimination in their employment practices, though in actuality they still mean well and they hire only if the minority applicant is equally or better qualified than the affluent Anglo counterpart.. Therefore, as we evaluate those companies-Plans for Action, Minority Affirmative Action Plans we can objectively compare each company's policy with actual practice relative to providing equal employment opportunities and obtain several good job placements. Job development skills, community promotion provides an excellent method for a qualified community-based organization to develop meaningful jobs for the poor.

October, 1969 to 1970

Spanish Speaking Citizens Foundation -
'Miguel Hidalgo Plaza'
EDA
Salary $17,000

Executive Director

As Executive Director was responsible for the administration, implementation for the planning grant proposal. Responsible for coordinating and obtaining a site location, market study and preliminary design and plans as outlined in the statement of work. Developed and negotiated contracts for the agency. Responsible for supervision and job assignments of staff, progress reports to EDA, City and SBA. One of the most significant accomplishment was the preparation by the SBA Official whose outreach service was located in our office of 24 loan packages, long-term, low interest loans to help Spanish Speaking Small Businessmen obtain SBA Section 502 special financing. From program inception, 32 loans were approved for financing by local bank branches, representing a total dollar amount of $1,000,500. 14 new small businesses commence operations and the others expanded their current businesses, most had limited operating capital plus other management and technical assistance needs in the area of marketing, finance planning and business analysis. Another plus was the generation of 52 jobs, and gross receipts, taxes and help to foster significant minority business and profits for minority men and women.

1965 to 1970

East Bay Spanish Speaking Citizens Foundation
Centro de Informacion y Servicio
1924 Fruitvale Avenue
Oakland, Ca. 94601

Executive Director
Community Coordinator

As Executive Director was responsible for over-all administration of the Centro. Resonsible for program development, proposal preparation of the Centro, EPA basic education and skills training for the Spanish Speaking and the EDA Dept. of Commerce, an economic development project, and organizer of the City Center Savings and Loan of Oakland. Many of the programs were innovative and the only ones relating to the Spanish Speaking community of Oakland with a realistic strong base in planning and community development. The Centro served as a community base organization resource to the Spanish Speaking community and all government agencies, Federal, State, County and City. Planned and implemented programs and procedures to involve low-income Spanish Speaking people in self-help programs to combat poverty and develop indigenous leadership in the community. Aided agencies to understand the cultural and special needs, problems which confront the Spanish Speaking citizens. Extended technical assistance to various indigenous local grass-roots organizations, leadership development by training potential leaders to undertake a more active participation role in the community, a higher level of involvement, commitment to becoming change-agents in the furthering better inter-personal relationships and demanding a better delivery of services by all government service agencies. Was able to develop a cultural impact approach which included how to develop more advocacy role and to become more involved with community issues, civic affairs, attendance of City Council meetings, Board of Supervisors' meetings not only to become more cognitive but affective in interacting and make those changes in the delivery of all services provided by our tax dollars. These changes were the most difficult to instill in the Spanish Speaking community because it took them outside of their local organizations but it was rewarding to hear him questioned Councilman, Supervisor seeking for more needs assessment surveys which were realistic in the inner-city, Multi-Cultural environment. The Centro became the central social, education, a community development that was a euphemism for dealing with race relations and poverty rather than 'real estate' with a quiet pervasive approach for change that was embedded in

its policies and way of life for centuries. We learned how to approach the 'rear guard' of the controlled politicians, civic bureaucrats, and other public servants, industry, business employers and we waited for the slow show of benevolence. We even tried to discouraged but with very little impact the 'politics of the ethnic cannibalism that hurt all minorities of Oakland to advance faster and further. As fate would have it, just a few were able to continue to express and form a spontaneous flow of personal commitment, involvement and inventiveness but at last it came: community action, the real war against poverty. This was re -training our multicultural minorities growing sophistication about the City's and County's complexities and complicated workings of certain politics and those assertions we must continued and fully understand the trade-offs we must sacrifice. For we all learned that any some economic realities and involved some very difficult decisions but for the first time they were our decisions to make!

1964 to 1965

M. D. Francisco and Company
400 - 22nd Street
Oakland, Ca., 94612
Bert Corona

Interior Decorator and Draftsman

As Interior Decorator I was responsible for developing renderings, job specifications, cost analysis, purchasing of residence, office and institutional furnishings, accessories, drapery, carpeting, appliance, etc. Also performed as color coordinator and consultant for other Interior Decorators in the Bay Area. Attended Rudolph Schafer School of Design for two years and participated at most seminars, workshops for Interior Designer at Los Angeles,Chicago and San Francisco.

1957 to 1964

Brookside Hospital
2000 Vale Road
San Pablo, Ca.

Public Relations Director and
Draftsman-Graphic Artist

As Public Relations Director was responsible for public information, brochures, pamphets, Charts, graph, medical illustrations, training presentations, nursing and medical presentations, personnel procedures, medical seminars audio-visuals and house organ.

1953 to 1956

Walkeng Mining Company
2180 Milvia Street
Berkeley, Ca.

Draftsman-Graphic Artist and
Employee Relations Officer

As Draftsman prepared plot, topography maps for Walkeng Mining Company which had copper, gold, uranuim mines holdings in California, Nevada, Utah and New Mexico. Prepared and developed plat maps, reports,topography and illustrations. Most of the presentations were submitted to the U. S. Atomic Energy Commission and other Federal and State Agencies. As Employer Relations Officer for Walkeng and Universal Underwriters developed personnel procedures, manual of operating procedures, Prepared all stock holders presentations for meetings and business seminars, et.

1953 to 1944

Naval Supply Center-Oakland, Ca.
BuShips, Washington, D.C
BuSanda, Washington, D.C.

Draftsman, Industrail Relations Officer-IRD

Prepared blueprints, statistical drafting modules, prepared and illustrated visual aids, naval boarding manual, storage manuals for training naval personnel, prepared graphic and charts for naval operations. Was reasigned to Washington, D. C. in BuShips and BuSanda to developed naval training manuals, Naval Personnel Procedures, Operating manuals for overseas bases, prepared maps for strategy naval operations, U. S. Domestic Naval Bases, beneficial suggestions illustrations and plans command.

1941 to 1944

U. S. Naval Maritime Commission
Moore Dry Dock
Foot of Adeline Street &
Mare Island
Oakland, Ca. & S.F.

Draftsman & Welder

Prepared blueprints for cargo C-2 vessels, developed statistical drafting analysis for U. S. Maritime Commission, prepared data analysis reports, prepared blueprints for renovation and repair work for Latin American countries ships which had to be overhauled, installation of refrigeration, electrical systems, and other repairs for hauls, king-posts, developed boarding bulletins in Spanish for the docking of ships in the San Francisco Bay, and U. S. Ships and other foreign countries.

As a welder for one year, welded ships hulls, double-bottoms, hatch repairs,using arch welding for steel rods, 1/16, 1/8, 1/4 and other welding assignments given by foreman, shipwriths, drillers and welding foreman.

Supplement to Resume

of

Josephine M. Jimenez

City Center Towers
801 Franklin Street, #1039
Oakland, California, 94607

Phones: 451-5714 Office
~~[illegible]~~ Residence
835-4596

COMMUNITY AFFILIATIONS; CIVIC and FRATERNAL ORGANIZATIONS PARTICIPATION

(Mrs.) Josephine M. Jimenez

1975, 1976, 1977 & 1978

Spanish Speaking Coalition on Domestic Affairs Council
National and Local , Chairman at Local Council

American Red Cross, Board of Directors
Oakland-South Alameda County Chapter

M. A. P. A.Oakland-Berkeley Chapter Mexican American Political
Chairman Association

LULAC League of United Latin American Citizens
Member

G. I. Forum Women's Auxiliary
Member

I.M.A.G.E.
Oakland East Bay District, Member

Spanish Speaking Womens' Council of the East Bay
Vice-Chairman

Comite Educativo
Coordinator, Oakland Committee

Chicanos for Affirmative Action League
Member

Mexican American Catholic Women Prayer Concilio
Member

Spanish Speaking Businesswomen Assoication
Member

Spanish Speaking Promocion-Programcion y
Presupuesto Mercado Comite
Co-Chairman, Oakland

Spanish Speaking Coalition for Political Action &
Voter Education League
Chairman, East Bay Chapter

OCCUR Oakland Citizens' Committee for Urban Renewal
Affirmative Action Committee, Member , Board member

Civil Service Commission, City of Oakland
Member

Commission on Aging, County of Alameda
Member

Organizacion Mejicana y Comite Pro-Fiestas Patrias
Member

1974:

Minorities Coalition Council
Oakland, California

Mexican American Manpower Association State Wide

Business and Professional Women's Club

Silent Minority Speaks, Inc. Foundation,
Vice Presient

City Center Federal Savings and Loan,
Vice President and Director

ONDA Educational Institute,
Executive Director

Salvation Army Board of Directors,
Booth Memorial Home

Mayor John Reading Special Citizen's Committee

City of Oakland Bicentennial Commission

Comision De Las California Committee

ABAG Advisory Committee

Spanish Speaking Women's Council of the East Bay,
President

Mexican-American Educational Council of California

Spanish Speaking Coalition on Domestic Affairs,
National Organization,
Board of Directors

Spanish Speaking Citizens' Protocol Committee,
State of California

Hispanic National Republican Assembly,
National Organization Board of Directors,
California Assembly District

Image, Member National Organization

Economic Opportunity State Advisory Committee

Bicentennial Spanish Speaking-Bay Area Committee

U.S. Postal Service Spanish Speaking Committee State Wide

Minority Media Newspaper Organizer - East Bay

Occupational Advisory Committee
Alameda County

1973:

Booth Memorial Home, Salvation Army Board of Directors

Office Economic Opportunity
State Advisory Committee

LAMA - Latin American Manufacturing Association - Member

ABAG - Citizens Forum Committee

League of Ethnic Alliance - Co-founder

National Spanish Speaking Coalition on Domestic Affairs

Latin American Manpower Association

Latin American Women's Political Caucus

Commission of the Californias

City Center Federal Savings and Loan - Organizer

Mayor's Special Citizens Committee

California Federation of Republican Women

National Federation of Republican Women

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1972 - 1973 The Smithsonian Associates, National Member

4 - 1972 Bay Area Spanish Speaking Committee for the Re-election of the President, Alameda County Chairman

1971 - 1972 National Federation of Republican Women

4 - 1972 Alameda County Committee for the Re-election of the President

5 - 1972 Bay Area Citizens Committee for the Re-election of the President
Bay Area Spanish Speaking Committee
Steering Committee

3 - 1972 California Committee for the Re-election of the President

1971 - 1972 MASCO - Mexican American Social and Cultural Association

1971 - 1972 National Federation of Business and Professional Women's Clubs, Inc.

1971 - 1972 League of Women Voters

1971 - 1972 Good Samaritan Home, Inc.
Board of Directors

1971 - 1972 MMDA - Mexican American Manpower Development Association, Executive Board, State Secretary

1972 - 1973 The National Council on the Aging, Inc. Western Region

1972 - 1973 Spanish Speaking Women's Council of the East Bay, President

1972 - 1973 Oakland Chamber of Commerce Educational Committee Member

1972 - 1973	Chicano Education Community Task Force of South County
1972 - 1973	'SAGE' - Senior Spanish Speaking Association of the East Bay
1972 - 1973	Stiles-Hall U.C. YMCA
1972 - 1973	United Bay Area Crusade Third World Volunteers Committee
1972 - 1973	United Bay Area Council Budget Panel Committee
1972 - 1973	Counseling Programs for Youth Families and Adults of Alameda County
1971 -	Special OEDC, Inc. Council Committee to evaluate the OEO, Regional and State Report
1970 - 1971	Board Member OEDC, Inc. Poverty Council
1970 - 1971	Member of Spanish Speaking Republican Committee
	LARC - Latin American Republican Committee Statewide and Alameda County
1970 - 1971	United Bay Area Crusade Budget Panel Committee of the East Bay
1970 - 1971	Member of the Oakland Urban Coalition Committee
1970 - 1971	Secretary of NASMA - National Association of Spanish Speaking Manpower Agencies - Nationwide
1970 - 1971	Chairman of the Board of Good Samaritan Home, Oakland, California
1970 - 1971	Board of Director, Casa del Buen Samaritano Hsg. Fundacion
1970 - 1971	Secretary of M.A.M.A. - Statewide Manpower Training Association (Mexican-American Manpower Agency)
1970 - 1971	Member of the Spanish Speaking Advisory Committee
1970 - 1971	Library Commission Member - City of Oakland
1970 -	Manpower Development and Training Legislation 1970 Hearings Sub-Committee on Employment. Manpower and Poverty - on Committee on Labor and Public Welfare United States Senate, 91st Congress, on S. 3867 S. 2838 and S. 3878.
1970 -	Californians for Clean Water Committee
1969 - 1971	Bishop O'Dowd Mother's Club
1969 - 1971	Organizer of Federal Savings and Loan Association application for a charter for Spanish Speaking Community of Oakland
1969 - 1971	Secretary - East Bay Spanish Speaking Citizens' Foundation
1969 - 1971	Vice-President of Board of Directors, San Hidalgo Institute Manpower Training - Statewide
1969 - 1971	Oakland Business and Professional Women's Club Inc. Ways and Means Committee

1969 - 1970	Bishop O'Dowd Booster Club
1969 - 1970	U. C. Community Committee, U. C. Berkeley
1969 - 1970	President of the Spanish Speaking Women's Council of the East Bay
1968 - 1971	Mexican Organization Pro-Fiestas Patrias member
1968 - 1970	Executive Committee - Spanish Speaking Unity Council of Alameda County
1968 - 1970	Oakland League of Women Voters
1968 - 1969	St. Jarloths Mother's Club
1968 - 1969	Latin American Library Advisory Committee
1968 - 1969	Delegate to the S.W. Regional Conference of fifty problems of educating the mobile non-English speaking adult population, Los Angeles, California. The conference was sponsored by the California State Department of Education, S.W. Cooperative Educational Lab., Inc. and the U. S. Office of Education
1968 -	Delano Farm Workers Spanish Speaking Community Committee
1968 -	Basic Education Conference
1968 -	Coordinator, Chicano Issue Conference, Oakland, California
1968 -	Veterans' Administration Recruiting Committee
1968 -	Intergroup Education Project, Citizens' Committee, Berkeley, California
1967 - 1968	Citizens Crusade Against Poverty, Local Spanish Speaking Committee
1967 - 1968	Steering Committee for In-service Training, Roosevelt Jr. High School
1967 -	Participant Food Stamps Local Citizens Committee
	Member, Community Advisory Committee to the East Bay Skills Center
	Spanish Speaking Citizens' Committee "Yes on E" Board of Education
1967 -	Women's Division North Democratic State Central Committee Key Women Committee
1967 -	Member, Oakland Citizens for Responsive Government
1967 -	Member, Youth Opportunity Committee
Oct. 27-29 1967	Participant to the Inter-Agency Committee on Mexican-American Affairs in Cabinet Committee Hearing, El Paso, Texas. Purpose: to assure that federal programs are reaching the Mexican-Americans and are providing the intended assistance, to seek out new programs that may be required to handle problems unique to the Mexican-American community of the nation.

1967 – Member, Lisle Foundation Community Worker's Citizens' Committee

1967 – Participant on Spanish Speaking Citizens' Committee on Educational Opportunity Program

1967 – Participant in the National Committee Board of Inquiry into Hunger and Malnutrition among Spanish speaking

1967 – Member, Senior Citizens' Tax Deduction Committee, Alameda County

1966 – Served on the Minority Citizens' Committee to establish a National Bank for East Bay (for the purpose of establishing National Bank for minorities)

1965 – present Co-founder of the Spanish Speaking Community Committee (which was responsible for the proposal which created the successful Latin American Library of Oakland)

1964 – MAPA, Oakland Chapter, Committee on Hearings of the U. S. Department of Labor

1964 – 1965 Mexican-American Campaign Committee of Alameda County

1964 – 1966 Served on the Qualification and Appraisal Board and State Personnel Oral Board.

1964 – 1966 Member, Citizens' Council on Human Relations, Oakland Public Schools

1965 – 1966 Campaign assistant of the Mexican-American Democratic Campaign Committee

1964 – 1966 Secretary of MAPA

1964 – 1965 Acting Secretary C.S.O., Oakland, California

1962 – present Member, C.S.O., MAPA, Oakland, California

1954 – 1962 Volunteer with community action groups in Rodeo, Pinole, Crockett, El Sobrante, San Pablo and Richmond

1962 – Spearheaded a campaign to bring a needed second school to Pinole

1958 – Participated in a citizens' committee to expose fraudulent contracting and mortgage procedures in Pinole

1942 – Worked in numerous young peoples political action committees, voter-registration and education

1939 – 1945 Member: Pan American Association, Community Service Organization, West Oakland Cultural Club, Azteca Social and Athletic Club. Organizer for a cultural and dance group at the New Century Club. Organized Latin cultural presentations at the San Francisco World's Fair.

My employment in the past thirty years has been in the field of administration, personnel, and management. Have worked for the Federal civil service for twelve years, private industry and have worked in direct social services programs for the Spanish-Speaking community for the past twelve years.

Have ample experience in the field of community development, personnel administration, business management administration, all phases of manpower delivery systems, i.e. job training, job placement, affirmative action program planning and problem-solving, especially disputes, changes and how to develop formal mechanisms when required for their solution. Experience in development of economic programs which directly took the Spanish-Speaking out of poverty.

The City Center Federal Savings and Loans was developed under my direction along with five other organizers in 1970.

Have provided technical assistance and services to local, state community residents, local agencies and community-based organizations as well as to state and Federal agencies in developing, conducting and administering programs to alleviate poverty, perform better delivery of services.

This function has many times included the development of training programs and workshops, conferences, sensitivity training for local, state and private industry and assistance to private enterprize in planning and developing locally relevant programs, recruitment, affirmative action responding to unmet needs in State and local agencies, developing responsiveness to special state and county needs and in the development of various activities affecting the State's Spanish-Speaking population. Other functional areas of state problems i.e. working with the planning, program and research of

social programs for the disadvantaged of California, demonstration and housing programs, economic development, job development, recruitment, state civil services changes. At federal level have been a consultant to HEW, DOL, OEO, SBA, Federal Regional Council, HEW bi-lingual, bi-cultural educational revisions, recruitment provided such services as reviewing, program reading, monitoring and evaluating programs of local and state agencies programs. Purpose of providing information and recommendation to grantsmanship, at Federal levels and State such areas as program effectiveness, fiscal control, program relevance, general management capability, community acceptance and impact. Other areas for planning programs for responding to identified needs through the development of new innovative of modified approaches relevant to language and cultural differences. I have also contributed solutions to many controversial problems, racial, political, etc. Have been a catalyst for many years in Community affairs on a volunteer basis. Have been committed to do whatever is necessary to see that we live up to our responsibilities to the poor and the disadvantaged of this State and community and to continue strong effective activity in programs and initiatives in developing methods or recommendations for overcoming local and state problems. related to upward mobility purposes and goals in each community. The State and local efforts aimed at substantially improving the performance of local and State overall policies making and executive management systems servicing all urban core cities and rural areas outside the city. More specifically, policy development: goal definition, resources allocation program scheduling Executive management; budget formulation, project authorization and implementation, coordination of service delivery activities; program evaluation: project management review, appraisal of program progress, rate of progress, and assessment of program impact, needed leadership that is capable of inspiring

adequate policy planning and administrative practices that are sensitive to both the requirements of political support and a variety of socio-economic interests. Responsiveness of local public bodies to the leadership of policy-making bodies and executives.

More effective citizen involvement and active participation in decision-making institutions and processes of urban politics a continuing program in improvement in people-serving behavior by both public and private sectors. More meaningful interaction between public and private sector decision-making with respect to community development and the delivery of human services. More approaches developed to complement and support linkages between Federal, State, and local government policy-making and policy implementation with private business and industry and the community it serves. More politics of innovation must be created by local community of interest groups. Such effort will help to adjust and create procedures, agencies in such a way that they are responsive and adabtable and that they use and build upon the uncommon knowledge made available by people which touches the future as well as their past. All this means is that viable and effective local government, private industry can fulfill the nation's commitment to every resident in America the opportunity for education and training, the opportunity to work and the opportunity to live in decency and dignity.

Our local government, all community of interest groups and people must find ways to effectively address problems of community development and delivery of basic human services in this city to achieve economic and social adjustment and to adjust and be responsive to emerging values and commitments one of the cornerstones of the principles of individual dignity and respect and reverence for the individual, which is the guiding principle of our system

of government, should be the concept of fostering self-sufficiency--with the greatest unemployment in our community we need to cure this unnatural and rapid dissolution of self and degeneration of physical and mental health is a much too common occurance today. The unemployed have an almost hopeless outlook, filled with self-pity, anger and hostility towards the community, world and conditions which have forced them to be wards and dependents of unemployment insurance, welfare and other social agency aid.

Josephine Jimenez